

46. So far, we have spent 3 and one-half years of studying constant corrections by James about the way we think, the way we speak, and the way we live. It is the failure of the church that permits the human good and evil of the devil's world to gain a foothold in a client nation.
47. We have just finished James's diatribe on envy. In Chapter 4, James once again will point out our failures while offering some encouraging words along the way, yet he relentlessly keeps up the pressure.
48. The undercurrent remains the same: stop your merciless indulgence in mental attitude sins, sins of the tongue, and actions that are overtly sinful.
49. Returning now to our verse in James 3:17, we have been developing the "Six Honorable Virtues" and we now arrive at the last one on the list:
6. The **sixth** predicate adjective is **ἀδιάκριτος** (*adiákritos*) which is translated, "unwavering," in the NASB translation. Other translations include, "without partiality" in the KJV and "impartial" in the NIV, and NET. Here is some commentary on how this word should be translated:

ἀδιάκριτος. Its only occurrence in the New Testament is at James 3:17. Here it is used of the wisdom which is from above. It means "without doubts and hypocrisy." It expresses the distinctive assurance and resolution of faith, and also the reliability of Jesus Christ. The best rendering is perhaps "without wavering," "unshakable." "... a mind which is unshakable in patience."⁵

1. The passage describes the character of a believer who is functioning under the Law of Freedom. He has an inventory of doctrine from which he permits others to hold their ideas and opinions freely.
2. His policy is to allow others the latitude to express themselves from their own inventories of ideas without prejudice while still holding fast to his own principles.
3. This is the execution of the Royal Law, which allows others to use their free will to express themselves from their souls' inventories.

⁵ Friedrich Büchsel, "ἀδιάκριτος," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), 3:950–951.



4. He likewise is also free to hold his own beliefs quite to the contrary, but under the doctrine of “love your neighbor,” he has doctrinal strength of character to remain unbiased toward those who disagree with his viewpoint.
5. The word “**unbiased**” is “more strongly the absence of all prejudice or prepossession and a disposition to be fair to all.”⁶
6. The final two words of the verse are, “without hypocrisy.” The Greek in just one word, another predicate adjective, **ἀνυπόκριτος** (*anupókritos*).
7. This word is a summation of the adjectives that define wisdom throughout the verse. Thus, the summation of the presence of the believer’s possession of pure **σοφία** (*sophía*): “wisdom” is *anupókritos*: “**authentic**.”

It is indeed true that the sense of sincerity or rectitude is implied in all these occurrences, especially in James 3:17, where wisdom is first of all qualified by pure ἁγνός (*hagnós*) [pure, perfect, holy] and finally by ἀδιάκριτος (*adiákritos*) : “unwavering” which also carries the idea of impartiality.

This text contrasts the wisdom that comes from above with wisdom that is terrestrial, diabolical (verse 15), and the eight characteristics listed are intended to define the true *sophía* in terms of its essential components so that it can be distinguished from counterfeits. This amounts to conformity with the very nature of virtue, and *anupókritos*⁷ must be translated “authentic.”⁸

8. Verse 17 contains James’s counterpoint to all of the critiques he has addressed throughout the third chapter. The verse contains eight qualifiers for a believer to possess “**authenticity**.”
9. Here is the expanded translation of:

⁶ Webster’s New Collegiate Dictionary (1953), s.v., “fair”: synonym (2), “unbiased.”

⁷ Ὑποκριτής (*Hypokritēs*) refers to the Greek actor, the comic player; hence Hippocrates: “Comedians and deceivers—say, in front of people who know them, certain things and have other things in mind. The first meaning of *anupókritos*: is this “not good at acting on stage, then: “one must be an honest person, without pretense” (Ceslas Spicq, “ἀνυπόκριτος,” in *Theological Lexicon of the New Testament*, trans. and ed. James D. Ernest (Peabody: Hendrickson Publishers, 1994), 1:134).

⁸ Ibid., 1:134–35).



James 3:17 But wisdom which contains divine viewpoint is from above which keeps on being first and foremost pure: unalloyed, then (1) peaceable: inner tranquility of the soul, (2) gentle: equitable, (3) reasonable: affable, (4) full of mercy: compassionate, (5) good fruits: productive, and (6) unwavering: unbiased, without hypocrisy: with authenticity. (EXT)

James 3:18 And the seed whose fruit is righteousness is sown in peace by those who make peace. (NASB)

1. This verse is an excellent summation of verse 17, but the English translation above does not provide the clarity that the Greek presents. Ergo, we must exegete.
2. In this context, the noun “fruit” is καρπός (*karpós*) which usually refers to the produce (pró-dyüs)⁹ from plants or trees. However, it also has metaphorical meanings.
3. The one in this verse refers to the profit or advantage that one acquires from the production of fruit. Therefore, the meaning of fruit in this verse is illustrated by produce (pró-dyüs), which describes the agricultural products from the growth of fruits and vegetables.
4. Therefore, fruit may be defined as the effect or consequence of an action or operation, either literally or metaphorically, i.e., when a believer grows in grace that growth results in the accumulation of fruit, of divine thought from the Word of God.
5. The possession of doctrine in the soul becomes the soul’s capital for the exchange of ideas. Ergo, doctrine is the believer’s spiritual “coin of the realm.”¹⁰
6. The accumulation of a believer’s spiritual coin of the realm constructs, over time, an edification complex of the soul.

Edify: to instruct or improve spiritually; to erect a house; to instruct and improve especially in moral and religious knowledge: enlighten, inform. Edification: the process of edifying.¹¹

⁹ Produce (pró-dyüs): “Homograph: one of two or more words spelled alike but different in meaning or pronunciation” (*Merriam-Webster’s Collegiate Dictionary*, 11th ed. [2014], s.v. “produce.”)

¹⁰ Ibid., “Coin of the realm. 1: the legal money of a country. 2: Something valued or used as if it were money in a particular sphere <information is the coin of the realm in the capital>.”

¹¹ Ibid., s.vv. “edify,” “edification.”



7. Therefore, doctrine is produce that accumulates in the soul which results in an ever-increasing harvest of divine viewpoint that is classified by James as **δικαιοσύνη (dikaiosúnē)**: “righteousness.”

Principles on the Development of Capacity Righteousness in the Soul

1. Capacity righteousness becomes available when the believer expresses faith alone in Christ alone. It is not operational at that point, but it is present in the soul for the purpose of its advancement.
2. The development of a believer’s capacity to acquire and retain the righteous standards of Scripture is accomplished by a system that includes this process:
 - (1) Confession alone to God alone of one’s personal sins.
 - (2) This results in the filling of the Holy Spirit Who is able to assist the believer in recalling his sins so they may be confessed to the Father Who forgives him of those sins.
 - (3) At this point the believer is qualified to listen to or study the Word of God under the Spirit’s teaching ministry.
 - (4) When consistently practiced, the believer’s soul is enlarged with an increasing inventory of biblical ideas that are gradually enlarged into eleven categories of systematic theology.
 - (5) As one’s doctrinal inventory enlarges, the capacity he possesses to retain and apply the Word of God to his life and circumstances occurs.
 - (6) This system, over time, results in the development of an advanced spiritual IQ and possession of capacity righteousness.
 - (7) Capacity righteousness is retained in the soul’s stream of consciousness in concert with construction of one’s edification complex of the soul.
3. The spiritual impact of capacity righteousness is emphasized by the ability to manage one’s relationship with other believers as well as unbelievers.
4. The mental attitude that is developed results in a relaxed mental attitude toward others with whom one is always fair, objective, tolerant, and respectful.
5. Capacity righteousness is the expression of one’s unconditional love toward others. Righteousness is one of the three components of one’s love for others.
6. Righteousness refers to the doctrinal inventory in the soul where immutable principles are located for recall and application.



7. Justice is a divine attribute, but for the believer it is incorporated into the soul as one's conscience. The Greek word is **συνείδησις (*suneídēsis*)**: The mental faculty by which one distinguishes between right and wrong. For the believer, it is the mental faculty that determines the quality of one's thoughts, intentions, decisions, and actions.
8. These concepts in the soul of the believer must originate from the inculcation of Bible doctrine and retained in its norms and standards. In concert with one's volition, the believer transforms his decision-making process by allowing doctrine to reject previously held worldly ideas and replacing them with divine standards from Scripture.
9. As one's doctrinal vocabulary develops, the norms and standards of the soul are gradually altered by expunging negative ideas while aggrandizing positive ones.
10. This process is why I refer to the conscience as the Soul's Police Department. No believer is ever able to reach the level of absolute perfection in his decision making—that is why we have the problem-solving device of rebound.
11. Yet, as one's spiritual inventory advances, the stream of consciousness more efficiently selects doctrinal applications instead of cosmic ones.
12. As this process moves forward during one's spiritual growth, he eventually advances to the summum bonum of wisdom.
13. I would like to illustrate this advance by borrowing a phrase from James 2:8, "... the royal law according to Scripture, 'You shall love your neighbor as yourself.'"
14. James points out that the Royal Law is dependent upon Scripture. And the primary Scripture he cites is, "You shall love your neighbor as yourself."
15. The verb "love" is the imperatival future active indicative of **ἀγαπάω (*agapáō*)**. The future tense of this verb refers to a system of thinking which has to be developed over time by the refurbishment of the soul. "Love" gradually replaces human-, cosmic-, and egocentric-viewpoint with divine viewpoint.
16. Observe that *agapáō* is an imperatival future tense, thus a command to begin a process during which the soul is reorganized to emphasize grace-oriented standards from an inventory of doctrinal integrity.
17. This is a process by which the believer takes on the obligation to think externally rather than internally; to transform the soul away from being egocentric over to becoming altruistic.

